Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—Luke xii. 57.

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RELIGIOUS INTELLIGENCE.

Unitarianism in Ireland.

The famous Synod of Ulster held their annual session in June last, when another attempt was made by the Exclusive party to introduce a test that might effectually check the progress of Unitarian sentiments in that body. To accomplish this object, the following resolutions were proposed:—

1. "That many of the evils that now unhappily exist in the General Synod of Ulster have arisen from the admission of persons holding Arian sentiments, contrary to the accredited standards of this body, as founded on the word of God; from the occasional admission of others, who, though nominally holding in sound words and profession the form of godliness, were yet deniers of the power thereof, and, consequently, destitute of that zeal which is necessary to the dissemination of the gospel.

2. "That while we are individually bound to use all scriptural means to guard against the continuance of these evils, it is also our duty, as a church, to adopt such regulations as may, with the divine blessing, prove effectual to prevent the introduction of ministers unenlightened by the Spirit of God, and to advance spiritual religion in our church courts and congregations.

3. "That before any person be recognized as a candidate for the ministry, he shall, previously to entering a theological class, be enjoined to present himself at our annual meeting, to be examined by a Committee of this Synod, respecting his personal religion, his knowledge of the Scriptures, especially his views of the doctrines of the Trinity, Original Sin, Justification by Faith, and Regeneration by the Holy Spirit; and likewise as to his motives for offering himself as a candidate for the sacred office of the ministry; and that should any such examinant be found opposed to those doctrines, or appear to be destitute of vital godliness, he shall, in no case, be recognized as a candidate for the ministry in this Synod.

4. "That Students, after having finished their theological course, and their trials in the Presbytery, shall again present themselves for a similar examination before the same Committee; and it shall be the duty of that Committee to ascertain their soundness in the faith, by requiring from them a statement of their views of the doctrines contained in the Westminster Confession of Faith.

5. "That if any person thus licensed be afterwards found not to preach the doctrines of the Trinity, Original Sin, and Justification by Faith, and Regeneration by the Holy Spirit, or to avow any principles in opposition to these doctrines, he shall not be continued in fellowship with this body.

6. "Persons who are already Preachers in this body, but have not been licensed according to these regulations, shall, previously to ordination, be required to undergo a similar examination.

7. "Should any person be licensed or ordained in opposition to these regulations, such licensation or ordination shall not be deemed valid by this body.

8. "The Committee for these examinations shall annually be appointed in open Synod."

When the question was put, the votes were:

For passing the test	99	Ministers,
	40	Elders,
	139	
Not passing	40	Ministers,
	17	Elders,
	57	

Majority for passing the resolutions, 82.

Mr. Fletcher Blakeley, of Moneyrea, one of the minority, opposed the passage of the resolutions in the following eloquent and fearless address. We trust its length will deter no one from giving it a thorough perusal.

I rise to oppose the amended overture with the best of my ability; and, in doing so, while it is well known that I am no Trinitarian, I wish it to be understood that I am not a disciple of Arius or Socinus. As gross misrepresentations, however, of the sentiments of these persons have been made in this assembly, I may, before I conclude, claim your indulgence in stating them from some authorities that cannot fairly be disputed. This may be deemed a departure from the question; but I do, notwithstanding, pledge myself to keep closer to it than any speaker that has gone before me. And, in pursuing this course, I must forget all popular feelings, which have been so frequently and so shamefully appealed to, and speak as if in the hearing of God alone, whose all-seeing eye is every where present. I have heard, Sir, much pompous declamation concerning religious liberty, and the right of private judgment; but as nothing definite has been said, I am at a loss to know whether the gentlemen who have supported the amendment, mean their own religious liberty and right of private judgment, or those of their brethren. In either case, I would humbly recommend them to remember one beautiful passage of Scripture; "If any man trust to himself that he is Christ's, let him of himself think this again, that as he is Christ's, even so are we Christ's." Notwithstanding the high sounding phrases which have been used in connexion with religious liberty, I am surprised that this liberty is so badly understood and so sadly abused. In the exercise of the right of private judgment, I have Christ for my Master; and, however much some may be alarmed, I tell you candidly and boldly, that I have *now no liberty to serve other masters*; and I trust, that neither the fear of persecution nor of death shall influence me to break my engagement, and choose Synods or Councils in his stead. "One is my Master, even Christ, and all ye are brethren;"—"No man can serve two masters;"—Even the Apostles, who were divinely inspired, said to the early disciples, "not for that we have dominion over your faith, but are helpers of your joy."

I have heard long and loud speeches respecting the sufficiency of the Scriptures as a perfect rule of faith and practice; and, if I be not much misinformed, there have been long and loud lectures delivered, by some of my Orthodox brethren now present, to convince the Roman Catholics of the perfection of the Sacred Scriptures for these purposes. But how unaccountably strange is it, that these very gentlemen are attempting to establish, in this place, the very things which they wished to free the Roman Catholics of in another place. It would be a most glorious boast, if their conduct were in unison with their profession; but the gentlemen who are one moment strenuous in urging the importance and sufficiency of Scripture in all matters of religion, are, the next, noisy in advocating the necessity of human creeds and confessions. Be it remembered, that Jesus Christ is, to every humble disciple, not only "the *author*, but the *finisher* of his faith." "All Scripture, given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works:" not merely furnished, but *thoroughly* furnished. Besides, if this amended overture contains nothing but what is in the Scriptures, it is superfluous; and, if it contain any thing contrary to the Scriptures, it should be rejected. If any suppose the Scriptures not plain enough to be a rule and centre of union, how shall we mend the matter? Can we express the ideas of Jesus Christ in clearer and better terms than himself? Can we express the ideas of his Apostles, who wrote and preached under the inspiration of God, in plainer and better words than they? Can we put our ideas on an equal footing with any of these? Can we improve that which we declare to be perfect? If all the Synods and Councils in the world should make this presumptuous attempt, they cannot have my concurrence. For there can be no medium between an earthly infallible head of the Church, and the sufficiency of the word of God: if any such medium can be found, let it be pointed out. No individual in this large assembly dare assume the right of dictating to me in matters of faith; and if no individual will attempt it, [illegible] Sir, think to make an arithmetical sum out of noughts. We must understand the Scriptures before we can make a *rule* by which the Scriptures are to be understood; and yet, according to the views of my brethren on the other side, we must apply that rule for understanding the Scriptures, which we must have understood before it was made! This is evidently most strange and preposterous. If we cannot bind a man's conscience by the divine word of God, no human composition, however excellent, can bind him: and, in proportion as we fix our affections on human and fallible creeds, and tests, and articles, in the same proportion must we forget the divine and infallible creed contained in the Holy Bible. And it is absolute mockery to grant the right of private judgment in the examination of the Bible, and then reproach and injure a man, because he cannot see every passage in the same light as his neighbour, who is as liable to err as himself.

It has been said, that the object of human creeds is to establish *uniformity*. When and where, Sir—in what church or country, or kingdom, has this uniformity been established? Attempts, without number, have been made: and they have failed. The celebrated Lord Chatham, when speaking in his capacity as a senator, said, of one of the most learned churches in the world, "We have a Calvinistic creed, a Popish liturgy, and an Arminian clergy." There may be a pretended uniformity,—there may be an usurped authority, which may injure the best feelings of our nature, and hurt the best charities of life. But what want of uniformity has been exemplified in the supporters of human tests and standards, and of this strange and unexpected overture, may be seen before we conclude, by appeals to the living and the dead. Before I proceed to notice this pretended uniformity, I beg leave to notice the singular sentiments of my friend, Mr. Barnett; for whose head and heart I have a high regard. He has urged the great dangers of Arianism, and the great advantage of a church being of the same faith,—of one mind. How strange is it, that Mr. Barnett left a church, professing to be of one mind, and volunteered in uniting himself to one, where there is such a variety of opinion, and in which there are so many dangers! (Hear, hear, from all quarters.) I say to him if he be so much alarmed, repent and return to that church pretending to uniformity. I am utterly astonished at the expressions of Mr. Francis Dill, in referring to the Confession of Faith as the ancient standard of this Church. He has pleaded his youth in asking for information; but I must tell him, and, in doing so, I do not wish to wound his feelings, nor those of any other individual in this large assembly, that, on account of his age, I wonder at his ignorance. This Church, I tell him, was long established before the Confession of Faith was compiled, and even before the present translation of the Scriptures was made. I might have referred him to the sexton of my congregation for information on these particulars.

I thank you, Sir, for your indulgence and I shall now proceed, under your protection, to give some authorities to prove the shamefulness of the atttacks that have been made upon me and my friends, and how fruitless have been the attempts at uniformity among Trinitarians themselves. I am asked to name my authorities, and I reply, that I shall be happy to lend the original works to any gentleman who call's the authorities in question.

Can any one really believe, that the Unitarians are to be classed with infidels? Is a man, who believes that Jesus was a teacher sent from God, that he taught the words of eternal life, that he wrought miracles, that he was raised from the dead, that he ascended into heaven, and that, in due time, he will return to raise the dead and judge the world, and who governs his conduct by the faith and hope of the gospel—is this man no Christian? Is he to be regarded as a blasphemer and an infidel, as one who brands Jesus as an impostor, and his gospel as a fable? Was Lardner an infidel?—Lardner, whom all parties agree to praise, and who has done more to establish the truth and to exemplify the spirit of Christianity, than almost any writer since the age of the apostles! Yet, Lardner was an Unitarian—he believed no Trinity. And if Lardner, and they who think with Lardner, are to be excluded from the pale of Christian communion, who is entitled to admission? In a dark and barbarous age, when ignorance and bigotry were universal, and a degraded laity were the abject slaves of a miserable and unlettered priesthood, nothing was too absurd for an arrogant priest to teach, or an ignorant and priest-ridden layman to believe. But that hour is passed. And it is rather too much for a man of sense and learning, who knows any thing of the world, in the present liberal and inquisitive age, to affect to thunder out anathemas upon those who hold different opinions from his own, and to consign to everlasting torments men whose characters are unimpeached, merely because they cannot subscribe to his metaphysical creed, because they prefer the doctrine of [illegible] Gastrell, the doctrine which was formerly approved by the University of Oxford, to that which has lately been sanctioned by the University press.

Let every man according to the Apostolic rule, "freely enjoy his own opinion." Let Unitarians believe with Dr. Wallis, that the Father, the Son, and the Holy Spirit, are no more three distinct intelligent persons, than the God of Abraham, the God of Isaac, and the God of Jacob, are three Gods: and let Dr. Sherlock and his partisans believe, if they like, that the three persons of the Trinity are as much three distinct infinite minds, as Peter, James, and John, are three men. Let the Athanasian believe that the Father is Almighty, the Son Almighty, and the Holy Ghost Almighty, and yet there are not three Almighties, but one Almighty; while Dr. Burnet and his followers maintain that the Son and the Holy Ghost are created beings, and are Gods only by the indwelling of the Father's Godhead. Let Bishop Horsley and his admirers contend that the Father produced the Son by contemplating his own perfections, and refuse to assign a reason why he produced no more than one. Let Bishop Gastrell and Dr. Moysey believe, *if they can*, that the *Father* 'includes the whole idea of God, and *something more*;' that the *Son* 'includes the whole idea of God, and *something more*;' and the *Holy Ghost* 'includes the whole idea of God, and *something more*;' while, all together, they make up one complete God, and *nothing more*. And let Bishop Burgess, on the contrary, believe, *if it be possible*, that the *Father* is a *person*, but '*not a being*;' the *Son* is a *person*, but '*not a being*;' and the *Holy Ghost* is a *person*, but '*not a being*;' and that these three personal non-entities make *one perfect Being*. Let Mr. Heber maintain, if he pleases, the extraordinary position, that the Father is the first person in the Trinity, the Archangel Michael the second, and the Angel Gabriel the third: let all these gentlemen, and their numerous adherents, enjoy their respective opinions with the most unrestrained freedom: let them profess their principles as publicly as they please, and let them propagate these doctrines with zeal proportioned to their apprehended importance; but let them, at the same time, beware not to exceed their just limits; let them not invade the rights of their neighbor; let them not set themselves up as lords over other men's consciences; let them not presume to erect the little shibboleth of their own party as the test of evangelical truth; let them not usurp the authority of Christ, and reject those who acknowledge him as their master and head, and who yield ready and unfeigned assent to whatever doctrine it is proved that he has taught, but who assume to themselves that liberty of judgment which they concede to others, and who cannot see the evidence of many opinions, which pass currently for the peculiarities of the Gospel, and upon which many are disposed to lay the greatest stress.

Besides the authorities which I have now quoted, to prove the *want of uniformity* of faith among those who have subscribed the same human tests, I must acknowledge, Sir, that I am ashamed to notice the strange, paradoxical, and contradictory arguments that have been advanced, by different Orthodox members, against Arians, Socinians, and Unitarians. I must assert, and I do it with humility and charity, that they are utterly unacquainted with the systems to which they have referred. In Dr. Evans' well known sketch of the Denominations of the Christian World, under the article on Arianism, it is stated, "Arius owned Christ to be God in a subordinate sense, and considered his death to be a propitiation for sin.—The Arians acknowledge that the Son was the *Word*, though they deny its being eternal; contending, that it had only been created prior to all other beings. Christ, say they, had nothing of man in him, except the flesh, with which the Logos, or word, spoken of by the Apostle John, was united, which supplied the rest. The Arians, though they deny that Christ is the *eternal God*, yet they contend against others for his *pre-existence*. His pre-existence they found on the two following passages, among many others:—'*Before* Abraham was, I am:' and the prayer of Jesus—'Glorify me with that glory, which I had with thee *before* the world began.' These, and other texts of a similar kind are, in their opinion, irrefragable proofs that Christ did actually exist in another state before he was born of the Virgin Mary, in the land of Judea." But, without longer detaining you on this point, one of our brethren, notwithstanding their boasted uniformity, says, we are Atheists,—that is having, no God; another says, we are Deists,—that is having a God; and, however unaccountable it may be, Mr. Elder, whose age obliges me to respect him, has said, we are both Deists and Atheists,—that is having at the same time, a God, and no God. One Orthodox member says, we deny Christ; another says, we believe in Christ: the former says, that we rest for salvation upon the merit of our own good works, though he should know that, without exception, we trust for salvation to the free, [illegible] mercy of God, as revealed in his word. The latter charges us with denying good works, though he should remember that disgraces and degradations have been confined to his Orthodox brethren.—(Order order.) Yes, confined to his Trinitarian friends. To crown the uniformity, an aged member has, in his own peculiar manner, called us Infidels, though he expects to meet us in heaven.

I must again, Sir, mourn and lament, and deplore, that men, professing Christianity—that Ministers of the Gospel, and who have had opportunities for obtaining information, should expose themselves by making such rash and and erroneous statements. This moment, one, judging by the inhabitants of our bleak mountains and sequestered glens tells us, that we are decreasing. The next, another, judging by the 500 Unitarian Congregations of England, and the 1000 of America, and which have been erected in less than 50 years, talks of danger with alarm; I tell these gentlemen, that, were all the Arians and Unitarians of this island flung to the north star, they cannot prevent men from judging for themselves. Mr. John Brown has had recourse to arithmetic as an argument in favor of his cause; and, if he wish, according to his own observations, to be influenced by numbers, he should pass from Presbyterianism into the Church of England, and from that into the Church of Rome—where he may add the Virgin Mary to the number of his Gods. It is more than marvellous, that he should have recourse to the argument of numbers being on his side, when he must be aware, that the history of science, and the history of religion, puts this claim of the majority to the blush, and shows that the propagation of Christianity was the work of *individual minds*, in opposition to the will and wishes of the *multitude*;—that Copernicus and Galileo advanced philosophy under a persecution which was popular;—and that Luther and Calvin, and Zuinglius, brought on the Reformation, when opposed by the great mass of the people. Even the hatred of one Trinitarian Church to another has been pressed forward, as an evidence and a zeal, to prove the truth of the Trinity: and, I must say, if railing will pass for criticism, reproach for argument, and contradiction for proof, that to these gentlemen I freely yield the victory. *They* may appeal to the public feeling; *we* appeal not from Festus to Cæsar; but from man to God. And, I add, that I have, in some measure, been confirmed in my present views, by the immoralities of Trinitarians, and rejoice in having brought persons to the table of Christ, who were driven almost into unbelief, by the crimes and creeds of the Orthodox. What now, Sir, shall be said of this boasted uniformity! On my right hand I see Calvinists with their five points; on my left, I see Arminians with their opposite five points, and claiming on both sides, the names of Orthodox and Evangelical. Nay, more—much more; they all lay claim to the influence of the Holy Spirit. Were not this a mere pretence, we should have a sure and safe guide to uniformity. But one Orthodox spirit is frequently at variance with another Orthodox spirit, though both the spirits pretend to be of God. They may pretend what they please; but as for us, we must return to Moses in the Law, and to Christ in the Gospel. Personal piety is mentioned in the amended overture, and is, undoubtedly, of great moment. But to those who wish to encourage it in others, I would respectfully remark, that humility is the first lesson which we learn from diligent reflection, and self-distrust the first proof we give of having obtained a knowledge of ourselves. I could speak many hours on the question before the house, but am aware that your time is too precious to claim such indulgence. I invite, however, any of my Orthodox brethren to meet me with his Bible in his hand, and discuss with me the important points at issue.

DOCTRINAL.

The Divine Unity,

The doctrine of the Bible. By an aged Layman.

A pamphlet, with the above title, containing 35 pages, 12mo. has just been published by Bowles & Dearborn. We present the following passages to our readers as a specimen.

When we look into the gospel of John, we meet with some passages, which seem to imply the pre-existence of our Lord, or of his peculiar and mysterious connexion with the Deity. Much is to be allowed, perhaps, all will admit, for the peculiar phraseology and figurative language of this apostle. Nor is it perceived, that anything is contained in his gospel, which, fairly and justly construed, can give support to the trinitarian dogma. It appears to us, that John asserts and teaches the doctrine of the divine unity with equal clearness as any other sacred writer. He uniformly speaks of "the Father," the Supreme Eternal Spirit, as one, and as the source and fountain of all wisdom, light, truth, and love. Jesus is also said constantly to acknowledge God as his father; and as being sent of him and deriving all his instructions and powers from him. "My Father is greater than I"—"To know thee, the *only* true God"—"I ascend to my Father and your Father; to my God and your God"—"Say ye of him whom the Father hath sanctified and sent into the world, Thou blaspheme st, because I said, I am the Son of God?"—"As the Father hath life in himself, so hath he granted to the Son to have life in himself"—"I can do nothing of myself, but as the Father hath taught me, so I speak"—"My doctrine is not mine, but his who sent me" "The works which the Father hath given me to finish, even the works which I do, bear witness of me, that the Father hath sent me."

Even these declarations, exalted as they represent the nature, the attributes and powers of Christ, especially when taken in connexion with the language of the other Evangelists, and with the discourses of the inspired apostles contained in the Book of Acts, which were delivered to Jews and heathens, as a summary of the doctrines of the gospel, and as essential or important to form their opinions respecting the character and office of Christ, and of the blessings and benefits of his religion, (see Acts ii. 22. 32. 36.—iii. 13. 26—x. 38—xiii. 23.) go to show very clearly, that the writers believed in the supremacy and unity of the Deity; believed in Jesus of Nazareth as the Messiah, a special messenger, divinely authorized and endowed; the one foretold as the great teacher, reformer and saviour of their nation. The uniform tenor of the apostles' discourses given in the Acts, is in favor of the opinion, that Jesus of Nazareth was an extraordinary Messenger from God; possessing great knowledge of divine things, and miraculous powers indeed; but which he derived from the Deity, to qualify him to be the Instructer and Redeemer of the world. (See chap. i. 11. 21—ii. 22. and 30, 31, 32, 33, 36—iii. 13, 15, 20, 22, 26—x. 38—xiii. 23, 29, 30, 33—xvii. 31—xxvi. 22, 23.)

Where, then, are the passages of Scripture, which teach another doctrine? or which authorize the belief, that there is "a Trinity of persons in the Godhead;" and that Christ was really God; in all respects one with and equal to the supreme, eternal, self-existent Deity? These passages, if any such there are, we should suppose would be clear, full and explicit. For the divine unity, being taught and insisted on, as a fundamental truth in the Jewish religion, there must be express declarations in the apostolic writings to justify us in adopting a sentiment so opposite to this great doctrine. It would be improper to found it on a few difficult or equivocal passages, or to gather it from reasonings of our own or some other doctrines, which might seem to us to warrant it. The evidence should be direct, unequivocal and full,—and what is it?

The Jews, we are told, understood Christ as claiming an equality with God the Father. One could scarcely believe, that this would be gravely stated, as an *argument*.

But it has often been: and it serves to show, as we humbly think, the weakness of the cause which needs such support.

The Jewish rulers and priests were opposed to Jesus, and were determined to destroy him. It was therefore, necessary to misrepresent his doctrines, and to excite the prejudices of the people against him. The common people were well disposed towards him; and this perversion of his declarations was one of the base means used to injure him in their estimation. He was charged with being leagued with Beelzebub; with profaning the sabbath, and disregarding the law of Moses. He was also accused of blasphemy, or making himself equal with God. But the charge was founded merely in his calling himself "the Son of God," and speaking of God as his Father. His explanation, in reply, fully acquits him of the claim, or sentiment attributed to him by the cavilling and envious Jews. "By your own prophets and writers, those are called gods, by whom the word of God came; is it blasphemy, then, in one like me, whom the Deity hath sanctified and sent into the world, to call myself the Son of God? If the works I perform, I do by the power of God, and the doctrines I teach are taught me by his spirit, supernaturally communicated, why may I not justly say, that I am the Son of God; or that he dwelleth in me, or hath given me to have miraculous power in myself?"

Here, certainly, is not an acknowledgment, but a denial, of the justice of the charge brought against him. And yet there is nothing explicitly said, or clearly implied against the pre-existence of Christ. That is altogether another question.

CHRISTIAN REGISTER.

BOSTON, OCTOBER 4, 1828.

Unfairness.

There is no surer indication of a truly Christian spirit than a disposition to acknowledge and rejoice in the pious and benevolent efforts of all good men without regard to their sectarian distinctions and differences. Every instance of deviation from this practice is a source of grief to the meek follower of Jesus. If men habitually speak of their fellow Christians, or of events and circumstances with which they are intimately connected, in a manner that indicates a disregard or contempt of their praise worthy efforts and pious intentions, what else can we infer, than that the Christian professions of those who thus act are more a name than a reality? And when we see men, who, for the promotion of a favorite project, venture to excite a false sympathy by misleading the public mind in regard to important circumstances and facts, how can we but weep over the corrupting effects of sectarian zeal, which, like a lying spirit, blinds the mind to the principles of honor and truth, and instead of the generous sympathies of true Christianity, nourishes a selfish spirit of unkindness and detraction?

With regret we are compelled to say, that we are called to witness too much of this. We do not allude now to the treatment Unitarians have received from some of the Christian sects, and the denial of their claims to the Christian name; for with this we are too familiar to be much affected by it; and in our consciousness of rectitude of principles and motives, we regard it too little to allow it much to disturb our happiness. We speak in reference to the great injustice that has been once and again exercised towards one of the most extensive as well as amiable and exemplary of the Christian denominations of our country; we mean the *Methodists*. Our thoughts have been particularly turned to the subject now, by the perusal of an article which we have transferred from the New-York Christian Advocate to the columns of our last page this week under the title "Church and State," in which the reader will not only witness the exposure of an unworthy manœuvering and concealment of important facts, but also a confirmation of the recent suggestions respecting the great plan of a union of Church and State.

Politics and Religion.

Some of the violent political prints are actively engaged in exciting the feelings of the Orthodox part of the community against the Chief Magistrate of the Union, on the ground of his being a Unitarian. Mr. Adams is denounced as "an apostate in religion;" and in defiance of the Constitution, which guarantees equal rights to the members of all religious sects, it is said that his Unitarianism should exclude him from the high station he how occupies. We take no part in the Presidential question; but we would protest, earnestly and repeatedly, against the introduction of a religious test into our elections. Evils the most deadly and deplorable would be the result of such a proceeding. Our thoughts on the subject are well expressed in the following remarks of the editor of the Massachusetts Journal:—

There is error in the whole matter: error of the most fatal character. Not to dwell upon thee palpable violation of the constitution in thus making the private religious opinions of an individual a ground for supporting or opposing his claims to civil office; let this practice become common, and a death blow will be inflicted, not only on our political immunities and institutions, but upon the cause of sound morals and vital piety. Identify, in the minds of the people, the religious sect to which a man may belong, with his fitness for office, and the struggle for the success of the political party will engender passions most hostile and deadly to the religious feeling and spirit. You will crush beneath the earth-born and earth-directed passion, the temper and disposition, and principle, by the culture of which alone, a man becomes truly a Christian.

Unitarian Advocate.

The October No. of this periodical contains many valuable pieces—particularly one entitled, "The Apostle Peter a Unitarian." We copy the following article of intelligence.

Church Liturgy. At a meeting of the Prayer Book and Homily Society in England a few months since, we find the Rev. B. Allen, a Presbyter from the United States, who happened to be present, thus speaking of Unitarians. "It is well known, doubtless, to many here present, that Unitarianism has existed to a great degree in the Eastern States; in Boston in particular; and has swept before it congregations of various denominations. But since the organization of the Episcopal Church of the United States, not one single congregation of that name has been swept away by it. And what is the reason? Because of the admirable compendium of the doctrines of the gospel, diffused through the liturgy. The people accustomed to those doctrines from infancy, and having them recalled to their mind as they present their supplications before God, the instant any one comes to them saying, I deny the Trinity; *they refer to their Prayer Books.*" We have here a specimen of the manner in which the trinity is supported, not by reference to the gospel alone, as it is in the Bible, but to some human interpretation, some creed, or liturgy, or breviary. We care not what the liturgy teaches. The question is—what say the scriptures? We are farther informed by the same gentleman that "Unitarianism is falling before the truth in Boston."

This last assertion is amusing to those who are on the spot, and know how utterly destitute it is of truth; and who know too that Orthodoxy in this city was never in so deplorable and desperate a situation as at this very moment—troubles in their congregations—their ministers leaving them, sick at heart as well as in body—the pews in their new churches unsold—the churches themselves destitute of ministers—and the people passing over continually to the Unitarian societies.

Liberal Preacher.

The October No. contains a Discourse by Rev. Francis Parkman, of Boston, on 'the sufficiency of the gospel to meet the wants of man.' This Sermon was preached as a Dudleian Lecture on Revealed Religion, in the chapel of Harvard Univereity.

PARAGRAPHS.

The following paragraphs we have selected from the writings of that fearless assertor of the right of private judgment and indefatigable advocate of civil and religious liberty, Dr. Jonathan Mayhew, a former minister of the West Church in this city; a man, in intellectual power second to but few if any that our country has ever produced. Among the clergy of our land he has certainly never had a superior. His writings are now scarce, no collection of them having ever been made. We hope the friends of Liberal Christianity and religious freedom among us will ere long wipe off the reproach, that now attaches to them, of suffering the writings of such a man to lie so long neglected and unknown. The passages we quote are chiefly from his pieces in the Episcopal controversy. On our last page is an extract from his sermon on the repeal of the Stamp Act. No one can read them without wishing to see more of his noble and generous sentiments.

Zealots. There are none, perhaps, who have more reason to be suspicious of themselves, than your hot religious zealots, the great sticklers for what they call Orthodoxy; whether justly or unjustly, it now matters not. You will sometimes see men wrangling in such an un-christian manner, about the form of godliness, as to make it but too evident, that they deny the power thereof. You will find some who pride themselves in being of what they call *the true church*, shewing, by their whole conversation, that they are of the synagogue of Satan.

Calling Names. It is a stale art of bigots and party-men, to represent those who appear in opposition to their designs, as deists, or heretics at best; as denying the essential, fundamental doctrines of Christianity, &c. in order to destroy their influence, and to inflame the unenlightened zeal of the multitude against them.

Hard Speeches. Does this man, or do many others well consider what they say, when they so freely charge others with denying the essential doctrines of the gospel? Who told them that the doctrines which they often speak thus of, even supposing them true, are essential? Is not this equivalent to saying, that the deniers of them are no Christians, though they profess a sincere regard to Jesus Christ as the Saviour of the world, and to the holy scriptures as a revelation from God? Do they consider, that this judging and setting at nought their brethren, is expressly prohibited by our common Lord? Do they consider, that there are hard speeches against men, as well as against God, that must hereafter be accounted for? I wish some people would more seriously consider the consequences of talking at this rate, than they seem to do.

Human Inventions. But this is the practice of some men. With them, rejecting mere human inventions and refinements respecting the doctrines of scripture, is the same thing with denying scripture doctrines themselves. And accordingly they scruple not boldly and plumply to tax others therewith, in general terms; and to treat them as heretics, enemies to the most essential doctrines of the gospel, &c. Let such men remember, that that glorious person for whose honor they either are, or would be thought to be concerned, has said, "Judge not that ye be not judged."

Reason. It is the proper office of reason to determine the meaning of the particular parts of a revelation, after the divine authority of it in general is established and allowed. And this men's natural faculties qualify them for, much in the same manner that they qualify them for interpreting other writings. If God gives men a revelation, he gives it to be understood by men: and if he gives it to be understood by men, he must give it in human language, and accommodate it to human capacity. For otherwise, a second revelation would be necessary to explain the first: and then, why not a third to explain the second; and so on, in infinitum? And so nothing would be really revealed after all.

Intellectual Faculties. Men are naturally endowed with faculties proper for distinguishing betwixt truth and error, right and wrong: And hence it follows, that the doctrine of a total ignorance, and incapacity to judge of moral and religious truths, brought upon mankind by the apostacy of our first parents, is without foundation. How much brighter and more vigorous our intellectual faculties were in Adam, six thousand years before we had any existence, I leave others to determine. It is sufficient for my purpose to consider mankind as they are at present, without inquiring what they were before they had any being. And it appears that they have now a natural power to judge what is true and right, with the restrictions above. But it is, nevertheless, the manner of vain enthusiasts, when the absurdity of their doctrines is laid open, to fall a railing, telling their opposers that they are in a carnal state, blind and unable to judge: but that themselves are spiritually illuminated. Thus they endeavor to palm the grossest absurdities upon their neighbors; under the notion of their being divine truths and holy mysteries: so that these *enlightened idiots* make inspiration, and the spirit of truth and wisdom, the vehicle of nonsense and contradictions. Whatever is reasonable, is, with them, carnal: and nothing is worthy of belief, but what is impossible and absurd in the eye of reason.

Answers. Every thing newly published on a controverted point, must be answered; unless it is either convincing and satisfactory to the knowing, or so mean and trifling that even the ignorant are in no danger of being [illegible]

Consubstantial. In the fourth century, Constantine the Great became a nursing father to the church, and the pious, maternal council of Nice suckled her with the clear and pure, the uncorrupt and 'sincere milk' of *Homoousianity*, that she might 'grow thereby.'

General Councils. What have general councils been (I speak of all universally, from the council of Nice to the council of Trent) but the meeting of corrupt, ambitious, intriguing, contentious men; who never once attempted to serve the cause of Christ, but themselves; who have over, by fraud and craft and cunning, aimed at superiority and power over those whom they had a mind to oppress, and who never attempted to establish truth as it lies in Christ; who have endeavoured to gain a majority by art and power, without regard to the bible, or what is there enjoined; who have always contended for some addition or other to the gospel, but never to leave the word of God to its own native simplicity; who, lastly, have wrested and perverted the scripture, but never have taught it pure and uncorrupted?

Bishops. Bishops have given more disturbance, and occasioned more distresses to princes and people, than any other set of men upon earth. The English bishops, for near an hundred years before the revolution, were in every scheme for promoting tyranny and bondage.

No Bishop, no King. The old cry, *No bishop, no king*, has been of mighty efficacy in times past. 'This solid argument' says one, 'was used with royal success by King James the First, when he sat deputy for the clergy, and disputed with the Puritans, at the conference of Hampton Court. It was, indeed, the best he could use; however, he strengthened and embellished it with several imperial oaths, which he swore on that occasion, to the utter confusion of his antagonists, and the great triumph of the genuine clergy and the archbishop; who bestowed the holy ghost upon his majesty, for his zeal and swearing on the church's side.'

The Liturgy. Doctor Bearcroft [Secretary to the Society for the Propagation of the Gospel in foreign parts] in his sermon seems to be quite in a rapture, when he says, "The word of God mightily grows and prevails in New-England, *according to the liturgy of the church of England.*" Brave indeed! What good news was this from a far country?—that the word of God should prevail here *according to the liturgy*; which he seems to consider as the standard, or the touchstone, by which *the word of God* was to be tried. Could the Doctor have truly said, that pure religion mightily prevailed in New England *according to the Holy Scriptures*, and that the converts to the Church were generally pious and good men, it might have been a triumph altogether as becoming a Christian divine, as that the word of God prevailed *according to the liturgy*. Or if he had said that the word, inventions and commandments of men mightily prevailed in New-England *according to the liturgy*, he might, perhaps, have come nearer the truth. But with some gentlemen, it seems, *the liturgy! the liturgy!* is all and all. If that is embraced, from whatever petulant, frivolous humour or dishonorable motive, O! then, to be sure, the word of God mightily grows and prevails; and every unstable son of Reuben, every thoughtless, giddy changeling or outcast, is, without more ado, represented as brought back to good manners and a christian life. I lately met with a very remarkable account of the sagacity of some of these proselytes, and the prodigious improvements which they had made in a short time. It was to this purpose:—They had discovered that there were in the liturgy *no remains of popery* and the *mass-book*, as they had formerly supposed! Nor are there a few Episcopalians, who seem to have much the same opinion of that composition, that the old Ephesians had of their famous, adored image, which they were so confident, fell down immediately from Jupiter; and of their church, that those zealots had of their goddess, when they bawled by the space of two hours together, 'Great is Diana of the Ephesians.'

ORIGINAL COMMUNICATIONS.

For the Christian Register.

Kenrick's Exposition.

Mr. Reed,—

Give me leave through the medium of your paper, to say a word of *Kenrick's Exposition*, the second volume of which has just issued from the press of Messrs. Munroe and Francis, of this city.

At the time when proposals were issued for reprinting this work, I was one of those who doubted the expediency of giving it to the public without first expunging from it some obnoxious sentiments, which, as I understood, the author had advanced. I had, I acknowledge, at that time, but a very slight acquaintance with the work, having received my impressions of it principally from the representations of others. I have since, however, had opportunity to judge for myself of its merits, having read in my family the first volume in course, and hastily looked through the second volume. The result has been, that in proportion as my acquaintance with the work has become more extensive, my convictions of its excellence have gained strength. My views do not in all points coincide with those of the author; and accordingly in reading it aloud for the benefit of my family, I occasionally omitted or altered a paragraph or expression which I did not approve. But the instances in which I deemed this necessary were not numerous: and as it respects the general character of the work, I do not hesitate to say ry for popular use, with which I am acquainted. The author has in the main been eminently successful in the illustrations he gives of difficult passages; and his reflections at the close of each section are admirably adapted to assist the reader to make a right application of the truths and principles to which they relate.

The following extract may serve as a specimen of the author's manner. It contains the reflections found at the close of the 25th chapter of Matthew, relating to the future retribution of the righteous and the wicked.

Reflections.

The important subject which we have now been considering, should teach us ever to keep in view the grand distinction which will one day be made between the righteous and the wicked, between those who receive the gospel when offered to them, and those who reject it, or who, having received it, disregard its precepts. They are to be separated from each other, and destined to a very different condition: to the one will be given eternal life, an existence which will never perish nor decay, but in which the powers of the mind will be continually strengthening and enlarging, in which the sources of pleasure will always be increasing, so as to exceed the highest degree of intelligence and enjoyment of which we can now concieve; an existence to be spent with God and Christ, and in the society of good men assembled from every quarter of the globe. How great the goodness of God in bestowing such a life! How happy the condition of those who are destined to possess it! What is there in the fairest of human prospects when compared to this? What are all the honours, possessions, and pleasures of this life? How cheerfully should we sacrifice them to obtain what is of such superior value, if the sacrifice should be required!

But while we contemplate this happiness with pleasure, let us not forget the melancholy contrast which is presented to our view at the same time: to be excluded from the society of the good; to endure much pain and great distress, if not at length to be entirely destroyed; to be blotted out of the creation of God; and to lie under a sentence of destruction from which we shall never recover. Is there no disgrace in such treatment? Is there no loss in such punishment? Those who can make light of it, and voluntarily expose themselves to its horrors for the momentary pleasures of sin, must be guilty of the highest presumption and madness.

Let us, therefore, carefully attend to the duties by which the one may be avoided, and the other obtained. If some of them be painful and difficult, let us remember the prize for which we are contending, and the dreadful alternative if we should be unsuccessful: the first contains all that is valuable; the other, the loss of every thing, or misery, the extent of which we cannot calculate or conceive.

On the whole I consider the work as highly creditable to the talents and piety of the author, and well deserving the patronage of Unitarian Christians. Paterfamilias.

For the Christian Register.

Sunday Schools.

Mr. Reed,

Permit a stranger to express the happiness which he has experienced in spending a Sabbath in Boston, and visiting several of its Sunday Schools. To behold *nine* of these sacred and delightful institutions, where, half that number of years ago, scarcely one was found, designed to teach the *uncorrupted* truths of Christianity, speaks an eulogy both for the system of Sunday Schools and upon the spirit of those who have promoted them, which needs no addition from me. I had long lamented the effects which the repulsive measures pursued by a part of the Christian community in regard to these as well as other establishments, had produced upon Unitarians. I saw with sorrow that they viewed these schools as the mere tools of sectarian zeal, and refused to avail themselves of the good, for fear of evils, which arose merely from a mistaken application of good principles. But I was sure they could not long be thus blinded; and I now see my hopes realized. I see the friends of those views of Christianity which I love, equally, at least, and I believe even more deeply and ardently engaged than any others, in the blessed employment of guiding the innocence of youth to that God and that Saviour, who alone can protect it from the temptations of the world, and lead it up to solid virtue and holiness.

Let him who is still a sceptic as to the usefulness and delights of the Sabbath School, visit, as I have done this day, these seminaries of the highest wisdom. Let him view the glowing faces of childhood, meeting the equally glowing smile of benevolent affection in their teachers; let him behold the bond of affectionate and holy sympathy which unites the teachers to each other—the sacred bond of Christian love and benevolence, which makes those friends, who were before perhaps unknown to each other even by name;—let him hear the mutual hymn of gratitude to God, and the mutual prayer ascend from so many hearts and voices as one;—and if he is still a sceptic, I pray him to look into his own heart, and enquire if his religion has produced there that love which is the Christian's badge; that love which embraces the world within its circle, and would lead all to God.

It is not my purpose, for I have not time, to speak of the excellence of the arrangement and plans of instruction in the schools which I have been permitted to visit. But sure I am, that with the spirit, the energy, and intelligence which I have seen manifested, unspeakable good must be doing not to the children only, but to all who lend their aid, especially their personal aid, to these most valuable institutions. W. F.

———, *Sept.* 22, 1828.

Mr. Reed,

The following dialogue actually occurred between a person labouring near the meeting-house lately erected in the south part of this town and a stranger passing it.

Stranger. This is a meeting-house [illegible]

S. What sort of a meeting-house is it?

L. A Christian one, I believe, sir.

S. What sort of a Christian meeting-house? *L.* I cannot tell, sir.

S. Is it a Unitarian? *L.* No, sir.

S. Is it a Universalist? *L.* No, sir.

S. Is it an Orthodox? *L.* No, sir.

S. What kind of one is it, then?

L. A Christian, as I said before, without any nickname.

S. What is the creed of the builders?

L. I understand it is the New Testament.

S. Is not Mr. M. the minister of this town?

L. Mr. M. is the minister of the North Parish; but this is the South Parish.

S. Do not the people hereabout like Mr. M. *L.* They love and respect him, sir.

S. Why, then, do they leave him?

L. They want a meeting-house nearer home.

S. What sort of a minister will they settle?

L. When they get ready, I presume they will settle such an one as the majority shall vote for; and I hope he will be a Christian.

S. I hope so too. Good bye.

L. Good bye, sir.

For the Christian Register.

Infidel Publications.

Mr. Editor,—

Are the public generally aware of the fact that an association of professed infidels has been formed in the Orthodox city of New-York, who, by means of a fund collected for that purpose, are industriously circulating tracts through the country of a most impious, blasphemous, and demoralizing character?

A Theological Lecture, so called, is delivered before this asssociation on the Lord's day; and *the Correspondent*, a weekly paper published under their auspices, is sent through the Post office (directed to Post Masters, and of course free of expense) to every part of our country.

From one of the numbers of this infamous publication, now before me, I perceive that great exertions are making to enlarge the funds of this association. "The object," they say, "contemplated by creating this *fund*, is to counteract the demoralizing effect which the circulation of *religious* tracts must have on the community." Accordingly they "respectfully solicit the co-operation of the friends of truth throughout the United States who will be supplied with tracts at first cost." "Subscribers of $1, will be entitled to 1000 pages; being 10 pages for 1 cent. A donation of $10, will entitle *the donator* to 500 pages annually during life. A donation of $5, to 250 pages annually during life."

Agents for the Correspondent [illegible] appointed in some of the princi[illegible] in the United States; only one h[illegible]ever, I rejoice to learn, resides, in th[illegible]w-England States, viz. Mr. John W[illegible], of [illegible]mouth, N. H.

A number of [illegible] titles of some [illegible] of which are sufficient to fill the pure m[illegible] with horror and disgust, are shamefu[illegible] offered for sale at the office of the C[illegible]. In view of these facts,

I do conceive that the advocates of liberal and rational views of Christianity are solemnly called upon to use their utmost exertions to extend the knowledge of their views as the most effectual means, under God, of arresting the alarming inroads of infidelity and vice.

PRO BONO PUBLICO.

For the Christian Register.

How to colonize an Orthodox Church.

MR. EDITOR,—

As you have undertaken the useful but arduous task of exposing the secret plots and conspiracies of the self-stiled Orthodox against the peace, and liberty of the church and state, *I feel* it my duty to report to you certain commotions, which I have witnessed in this village being, about a south, south-east point from your city, and distant 14 miles from the old State House, via—Brush Hill Turnpike.

The religious atmosphere in this place had been quite serene for a long time. The utmost harmony and unanimity prevailed between our minister and his people. No difficulties or dissension had arisen to disturb our tranquillity. An increasing attachment, and a mutual confidence between the pastor and his flock, seemed to promise a period of rest, in which religion might prosper and the church be multiplied. Many in fact were added of such as we trust will be saved. For seven years no voice of disaffection had marred our peace. The different religious societies in town, the Unitarian, the Baptist, and the Universalist, pursued their own mode of worship in uninterrupted harmony. The bitter asperity of party zeal was not allowed to interrupt the friendly offices of social and domestic life. The rights of conscience were respected, and each sect appeared to allow to the other what it claimed for itself, the quiet enjoyment of private opinion and individual judgment on the subject of religion.

This harmonious state of society was not relished by some of the sister churches, or "sister brethren" as Rev. Mr. Sabine would say, (who, by the way, is well acquainted with this "*sisterly*" kind of affection) in the neighboring towns. Something must be done. The proprietors of the B. and C. Manufacturing Establishment had, at their expense, erected a chapel, the use of which they were willing to give for the purpose of maintaining public worship for the benefit of the labourers they employed. The company asked nothing for the use of the house they had erected. This was considered liberal and generous in them by all who were acquainted with the circumstances. After many plans were proposed and duly considered for obtaining the object in view; the following, as most feasible and satisfactory, was adopted for one year by way of experiment. was employed to supply the pulpit with preaching on the Sabbath. That is, he was to preach or send some one to preach one sermon on Sabbath evening. This object was the most important one, to secure one regular service on the Sabbath; and to accomplish this the Rev. Mr. H. was employed. But to give those of other denominations who were employed by the Company an opportunity of hearing ministers of their own persuasion, Saturday evening was set apart for that purpose, and every clergyman of good standing and fair moral character of every denomination of those, *who belonged to the Factory*, were to be admitted. This was deemed by the Company perfectly liberal and christian. No attempt was ever designed by them to impose their belief on others who differed from them in religious opinions. To prevent confusion, a Committee of three, of different denominations, was appointed, to whom the persons belonging to the establishment were to make application, when they wished to have a minister of their peculiar tenets preach.

This plan succeeded for a time with the utmost harmony, and might have so continued, had it not have been for the over-bearing and monopolizing spirit of the Orthodox. They wished, judging from their conduct, to manage the chapel themselves. Accordingly an application was made, to have Mr. G. of Boston preach, on a certain Wednesday evening, because he could not conveniently be here on Saturday evening. Out of courtesy, no opposition was made to the proposition, although it was not in conformity to the plan which had been adopted, which was to restrict the religious services to Saturday and Sunday evenings. When the time arrived, instead of Mr. G. behold, the great Dr. B. ascended the pulpit, and astonished the people, with the wonderful ease with which he could reconcile the most palpable contradictions. He slashed the gordian knot in twain, and demonstrated that ability and inability, can, and cannot, were only synonymous terms in his dictionary.

But it was of the manner of his getting into the chapel, and not the use he made of it when in, that I have to inform you. He was introduced not by any person belonging to the Factory, and without the knowledge or consent of the Committee appointed for the express purpose of giving permission when proper application was made, they judging of the expediency of admitting the particular preacher proposed. The fact was, there were some objections to Dr. B's. ministerial character. He was known to be an interloper, who disregarded all known and established usages of the Congregational order, by going into regular societies without the knowledge or consent of their minister. Such a person was considered peculiarly objectional in this place, where peace and harmony were very important considerations. He was not objected to because he was an Orthodox minister, but because he was a disturber of the churches. The denomination was not objected to, but the man. The same objection had been made to other men of other denominations; and it had been submitted to without complaint.

But this was not all. In a short time after, on Sunday evening, a request was sent to Mr. H. as he was entering the chapel in company with the agent, the Chairman of the Committee above named, to give notice, that Mr. G. of B. would preach on the Wednesday evening following. The agent required, "By whose direction?" 'By the direction of Miss C.' "Who is Miss C?" 'O, Miss F. C.' "Does she belong to the Factory?" 'No Sir.' "What right has she to give this direction, without consulting the Committee?" 'I do not know Sir.' "Well, I do not know," replied the agent, and observed to Mr. H. "it is best to take no notice of this strange request." On Wednesday evening, Mr. G. of B., and Mr. C. of S. arrived, but no application had been made to the committee for the chapel. At that late hour, a man was despatched to the agent of the Factory for the key of the chapel; but he objected to giving it up, on the ground, that no regular application had been made, and that the Committee could not then be assembled. To this several evasions were attempted; that Mr. T. (who had no connexion with the Factory,) was to have preferred the request. This was not satisfactory; but as the Rev. gentlemen, were then waiting, and had taken so much pains, unsolicited by a single person belonging to the establishment, to give a "labour of love," the agent consented to their occupying the chapel that evening, giving information at the same time, that the like informal application would not be complied with in future.

Not content with having equal privileges with other denominations, these modest, unassuming ministers, from neighboring towns, were determined that the people and ministers of C. should not remain unmolested in the management of their religious concerns. They thought that the Baptist and the Unitarian ministers, who officiated at the chapel on Saturday and Sunday evenings, were not to be trusted with the people of their charge. They therefore determined to obtrude themselves upon the people, willing or unwilling. Mr. C. of S. established meetings at a private house, but not without a good deal of reluctance on the part of the man who occupied the house, if his account is correct. This little whirlwind soon blew itself out.

But the Orthodox are not wanting in expedients. "Necessity is the mother of invention." As they could raise no supporters in this place, they determined to resort to the method pursued for the pupose of selling the pews in Essex-street church, concluded to colonize their churches. Now commenced the mighty stir of preparation. Rev. Mr. C. of S. and Rev. Mr. C. of D. commenced a tour of discovery, "creeping into houses," and attempting "to lead captive silly women," or in other words, to persuade them to relinquish their ministers and churches, and to unite with persons whom they were about to collect together into a church in C. Mr. C. of S. professed to dismiss three or four from his church, and Mr. B. of D. a similar number from his church. These, with three or four females whom they could pick up in the vicinity of the Factory, would make an Orthodox church. This, and similar attempts, I take it, are to serve a double purpose. First, to build up a party, and secondly, to show the Supreme Court, that churches can and shall exist, and be known too, without societies. Mr. C. of S. a very modest sort of a man, engaged, of his own free will and accord, to make out a sufficient number of letters for those to send to their churches whom he could persuade to leave their former connexion, and join this new colony, without pastor or people.

But here difficulties presented themselves:—the prospect of success was so small—the numbers were so few—the object was so manifestly in opposition to the proprietors of the Factory, and to the laborers too, for but one single person belonging to the whole establishment could be found to enter into their measures, and join their colony. Much caution and Orthodox intrigue must now be employed. The thing must be kept a profound secret. Wives must not let their husbands know any thing of it, especially if they were suspicious that the husband was opposed to such proceedings. If the wife objected on account of meeting with opposition from her husband, she was told "O, you must expect opposition in the cause of God!" as though the Almighty was taking part with them in all their party purposes, and entered into all the bitterness of their party rancor and animosity! If she objected, that she had not had time sufficient to consider the subject, "Mr. C. of S. had got the letter all ready in his pocket;—it was very important that it should be sent immediately;—the 3rd of July, the day fixed for establishing the new church was rapidly approaching, and the secret would get out;—but if it were once done, then it cannot be undone, your husbands to the contrary notwithstanding." I could give you names in this case, Mr. Editor. It is no fiction. Such artifices were actually resorted to, and one woman was over-persuaded to subscribe her name to the letter which Mr. C. of S. had prepared, and this identical letter was the means of disclosing their management with her. To her friends, she confessed that she had been over-persuaded, and was sorry that she had subscribed the letter, and wished to proceed no farther with them, and accordingly she did not join them.

The 3rd of July came, and the new colony was to be set up with all the solemn pomp of mighty preparation. Ministers and delegates were present from eight "sister churches." Rev. Dr. C. of D.; Dr. P. of S.; Rev. Mr. B. of D.; Rev. Mr. C. of D.; Rev. Mr. C. of S.; Rev. Mr. H. of R.; with their delegates, and Doct. P. of R.; and Mr. H. of Boston, delegates from Mr. G.'s and Mr. B.'s churches, Boston. I am told that our minister met with some of the Rev. gentlemen of this council, and I am credibly informed that the following curious dialogue ensued, nearly in these words. I think it worth preserving.

Mr. H. of C. How is it brother H. that you can come into this town to establish an Orthodox church? for where you can find one Orthodox person in C. I can find ten Unitarians in R.

Mr. H. of R. Why, that is the strongest reason I have yet heard for establishing this church. It is high time there were more Orthodox people in C.

Mr. H. of C. Well then how should you like it, should I and some other Unitarian clergymen go to R. and get up a society among your principal parishioners?

Mr. H. of R. O, you cannot do that. It is contrary to your principles.

Mr. H. of C. How? I don't understand your meaning.

Mr. H. of R. Why, you acknowledge that we preach the gospel; but we from our consciences, do not allow that you preach the gospel.

Mr. H. of C. I do not understand what you mean by gospel. I understand the gospel to be "the truth as it is in Jesus."—Now we do not acknowledge that you preach the truth; for on those points in which we differ, it is impossible for you to think us in a greater error, than we do you.

Mr. H. of R. But you do allow that we preach the gospel in such a sense that those who conscientiously follow our faith may be saved; but we cannot allow that of those who believe with you.

Mr. H. of C. Then are Unitarians the only denomination in Christendom who cannot be saved? Or do you exclude all sects but your own from the kihgdom of Heaven?

Mr. H. of R. Oh no; we have charity for some denominations, and hope they will be saved.————Here the dialogue was interrupted.

A LOOKER-ON.

LITERARY.

Among the notices of Recent Publications, in the Christian Examiner, we observe a brief one of "A Greek Lexicon, adapted to the New Testament, with English Definitions. By Samuel C. Loveland." It was published at Woodstock, Vt. 1828; and contains 376 pages 32 mo. The Examiner says of it;—

"This is on the whole, a very creditable little book. It is intended for a pocket companion to the Greek Testament, and is well adapted to such a [illegible]."

North American Review. The number of this Review for October, [illegible] punctuality. The first article is a brief review of the Public Law of Denmark, and a notice of a work on the same subject by J. F. W. Schlegel. The next is a review of the late edition of Clarendon's History of the Rebellion. Then follows an article purporting to be a review of Russell's Tour in Germany, but devoted exclusively to a full description of the present state of the German Universities. The next article is an interesting Treatise on the Management of Bees. Then follow Reviews of the Life of Ledyard,—of the Life and Writings of Moliere,—of the Character and Life of President Holley,—of two books of English Travels in America,—of Treatises on the Culture of Silk,—of two Histories of Moldavia and Wallachia, one of which is in German, and the other in modern Greek,—of our Political Relations with Great Britian,—of the last edition of Johnson's Dictionary,—and of a Chinese Romance. All these articles, we believe, will be found to be full of information on the subjects of which they treat, and much of it novel and entertaining. *Adv.*

SCIENTIFIC.

BOWDITCH'S LA PLACE.

The scientific and the friends of science in the United States are mostly aware that a translation of La Place's "*Mecanique Celeste*," with copious notes, was some time since completed by that eminent mathematician and philosopher of this city, Dr. Bowditch. In the year 1820, the American Academy, desirous of giving to the public this rich treasure of science, and at the same time of honoring itself by associating its own history with one of the most profound scientific productions of the age, proposed to Dr. Bowditch to publish his translation and notes, at the expense of the Academy. This proposal he declined, from motives which need only to be understood to be honored, and which are in admirable keeping with his known independence and elevation of character. His translation and notes, which were commenced in 1815 and finished in 1817, he has lately revised, and we are now happy to be able to state, that he has made arrangements to publish them, under his own superintendence and at his own expense. The notes are about equal to the text, and the translation and notes to the first part will make two quarto volumes of about 800 pages each. It is proposed to give on each page the translation of the text, and beneath the text, the notes necessary to illustrate it. No variation will be made of the text, except the insertion of numbers for reference, which of themselves will be a great facility to the student. It will probably take from two to three years to complete the publication of the two volumes, as it is intended to make them thoroughly accurate, and therefore to proceed so leisurely as to enable Dr. Bowditch personally to superintend the whole publication. The two volumes, which will be printed with a new type and on fine paper, embrace the translation and notes of the first part of Laplace's work, which examines and settles the abstract principles of celestial mechanics. The translation and notes of the second part, in three volumes, which treats of the application of the principles ascertained in the first part to the actual motions of the planetary system, will probably be also given to the public at some future day.

We have long desired that our country might be honored by the publication of this profoundly scientific work, and that it might be done during the life and under the eye of Dr. B. This wish is about to be realized, and the whole work, we may now calculate, will be presented to the public in the manner most satisfactory to the distinguished scholar, its author, to survive to late posterity a monument of his genius and an honor to our country and the age. *Pat.*

Antarctic Expedition. On visiting the Navy Yard, at Brooklyn, a few days since, we were much gratified with an examination of a noble ship on the stocks, nearly ready to launch, which we found to be the one intended by the Secretary of the Navy, for the exploring expedition to the South Seas and Pacific Ocean. She bears the name of the old Peacock, repaired, but is, in reality, in every respect, a new ship, prepared expressly for the intended expedition. Her length is one hundred and eighteen feet; breadth thirty-two feet six inches; depth fourteen feet six inches, with a spar deck of seven feet, and measuring about fivehundred and twelve tons.

The frame is very strong, and of the best seasoned live oak. Her timbers are entirely solid, bolted one into the other, and caulked as high as the birth deck, before planking, so that she might have been launched, and crossed the Atlantic, without planking or sheathing inside or out.

In addition to what is common in sloops of war, she is provided with a spar deck, which will afford shelter and comfort to the men in bad weather. Her bulwarks above her spar deck, are the same as in merchant vessels.

The Naval Architect, Mr. Samuel Hartt, has superintended the construction of the vessel under Commodore Chauncey, in accordance with the model sent from the Navy Department, and the manner in which he has executed his task, reflects the highest credit on his professional skill.

The vessel will be lightly armed with twelve instead of twenty-two guns; her spars and rigging will not be so heavy as in common sloops of war, so that she may be sailed with a smaller complement of men, an object of primary importance on a voyage of such duration.

We have been highly gratified to find, that the members of the Lyceum of Natural History, in this city, have taken up the subject with great spirit: they have long since communicated to the Secretary of the Navy, the deep interest the Society felt in the enterprise to be sent out under his special care and direction, and their zeal and willingness to co-operate with him in maturing and arranging all the scientific details of the expedition. *N. Y. Statesman.*

RELIGIOUS INTELLIGENCE.

The Andover Trial. We copy the following remarks from the Salem Gazette, Boston Traveller, and Worcester Ægis.

The Board of Visiters of the Theological Institution at Andover commenced their session on Thursday, of last week, at 2 o'clock, for the trial of professor Murdock, on charges preferred against him by the Trustees. The friends of Dr. Murdock were refused admission; and the witnesses in the case were excluded and notified that they would be called one by one as they were wanted.

Some gentlemen from a distance, who were present, intended to have reported the case, if they could have been admitted. Immediately on the opening of the court, a motion was made by Dr. Murdock's counsel to admit the witnesses, as is usual in all cases. After a full argument, the court came to a solemn determination *that they would admit no one.* They are now sitting with closed doors, AFTER THE MANNER OF THE HOLY INQUISITION.

[illegible] that all such of this kind, implicating the character of an individual high in his profession, should excite much interest in the public mind. More anxiety is manifested just now, because the specific charges brought against him, and on which he was removed from his office by the Board of Trustees, have never been made public. The Board of Trustees have the right to remove any of the officers of the establishment under particular circumstances—specified in the statutes.—They undoubtedly were satisfied, after a laborious and protracted investigation of the charges alleged against Dr M., that it was expedient and just that he should be removed from his office. Accordingly they did so. As was expected, Dr. M. appealed to the Board of Visiters. That board (consisting of President Day, of Yale College; William Bartlett, Esq. of Newburyport; Hon. Wm. Reed, of Marblehead, and Calvin Chapin, D. D.) is now in session, and Dr. Murdock, by means of his counsel, (Messrs. King and Saltonstall, of Salem) is at the present time pleading his case before them. This board has the power to repeal any decision of the Board of Trustees. The trial is not public—therefore, nothing more can be known by persons unconnected with it, until a final decision is passed, when, without doubt, every thing relating to it will be published. Till such a result, it is the dictate of common sense, and of justice too, that the public should not forestall an opinion in this matter, upon *ex parte* evidence.

The conduct of the Board in excluding spectators from the trial, has given rise to much inquiry into the motives of the managers, and been censured by several papers. It is thought, that the government of the Institution feared an exposure of the real grounds of difference between the respondent and the trustees. As the public has never received any accurate information concerning the difficulties, under which Professor Murdock has labored, it is perhaps to be regretted, that the Visiters should have found it necessary to have given to this trial an inquisitorial form.

This course, so singular in the judicial proceedings of our country, and so hostile to the spirit of our institutions, has excited much surprise and elicited some reprobation. If the object is to secure secrecy it cannot be attained: for the discontented party will claim an appeal from a tribunal, imitating the forms of the holy inquisition, to the bar of public opinion. The attempts to obstruct the channels of information often made, are always impolitic, for they tend to throw suspicion over motives and conduct, perhaps proper and commendable.

MISCELLANY.

Harvard Monument. An obelisk procured by the graduates of Harvard University to the memory of its first patron, John Harvard, was placed on Friday of last week in the burying-ground in Charlestown. It is a single shaft of granite, fifteen feet in height; upon the eastern side is cut the name of Harvard, and a marble tablet is to be inserted bearing an inscription stating the event which it is to commemorate. Upon the opposite side, and looking towards the University, is another inscription in Latin.

A prayer was offered by Mr. Walker of Charlestown, and a letter from the President of the United States was read, in which he expressed himself warmly in favor of the act of remembrance, and lamented his necessary absence. The President was to have addressed the assembly, and in his absence Mr. Everett filled his place.

He spoke with affection and respect of the institution of which he is himself a graduate; he adverted to the state of the condition of the country at the time Harvard arrived from England, the absolute necessity that existed for some pecuniary assistance to support education, and the voluntary tax levied by the infant colony for the support of the school at Cambridge, then Newton. From the bequest of Harvard, which was about eight hundred pounds, the government were enabled to raise the school to a college, and the name was changed from Newton to Cambridge, in honor of the colleges at that city, in England. The University received the name of its founder, which it has retained to this day, and which will be to him a monument, as the orator expressed himself, after brass, granite and marble have crumbled, and even after the remembrance of the donation shall have passed away.

He spoke of the simplicity of the memorial erected, and hoped no individual would be dissatisfied with their offering: it was not to add beauty to the grounds, or honor to the name of Harvard, but was merely a testimony of respect to his memory, from those who had enjoyed the fruits of his beneficence, and to inspire others with ambition to emulate his liberality. Mr. Everett alluded to the honor this institution has conferred upon the country, and to the fact, of which we were not before aware, that it was not uncommon even at that early period, for gentlemen in the mother country to send their children to New-England, for a better education than they could receive at home. Four years from the death of Mr. Harvard, the first class graduated; of these several rose to the highest academic honors in the literary institutions of the old world: one was honored by Cromwell, and was afterwards an Ambassader of the second Charles. Since that period no University in the world, has sent forth a larger number of scholars, who have been honored in their time. Of John Harvard, but little is known; he was a minister of the gospel and came to this country in 1637, and died the next year, one hundred and ninety years ago yesterday, leaving by his will one half of his estate, and all his library to this school.—He was buried somewhere within the precincts of the burying yard in Charlestown; but of the exact spot there is now no record: the monument, we believe, is erected on the highest land within the walls, and will, as Mr. Everett said, accident and violence excepted, last while time shall endure. *Courier.*

The gentlemen who have superintended the expenditure of the funds, raised by the graduates of Harvard, for the erection of the Monument, have decided that the letter and address, together with some other details connected with the subject, shall be published in a pamphlet, which is to appear immediately. *Pat.*

NOTICE.

AN Address will be delivered before the Cambridge Association, Auxiliary to the American Unitarian Association, by the Rev. Mr. BURTON, at the brick-meeting house in Cambridge-port, tomorrow evening at 7 o'clock. October 4.

MARRIAGES.

In this city, Mr. Daniel Boyden to Miss Harriet M. Simonds. Mr. John F. Truman to Miss Elizabeth Ingals Mr. Benjamin Franklin Morss, Esq. of New-York, to Miss Susannah Caroline Conden Lethbridge, of this city, daughter of the late Mr. James Lethbridge, of Franklin. Mr. Nathan Sampson, of Cincinnati, to Miss Julia Maria Kent. Mr. Elisha P. Leighton to Miss Lydia F. Fernald. Thomas Richardson, Esq. to Miss Olivia, eldest daughter of Cyrus Alger, Esq. Mr. George Cutter to Miss Harriet Adams. Mr. Henry Homer to Miss Susan Ashton. Mr. Charles S. A. Hardy to Miss Harriet Mashall.

DEATHS.

In this city, on Monday, the 29th ult. OLIVE [illegible], aged 15 years, eldest daughter of Mr. Jacob Deane of Mansfield, and granddaughter of the late Rev. William Reed, of Easton. Mr. Simon F. W. Sanborn, aged 23, formerly of Meredith, N H; his death was occasioned by the kick of a horse. Mrs. Hannah, wife of John Atwood, aged 75. Ebenezer Perry, aged 42. Rebecca Madison, aged 27. Nathaniel Andrews, aged 58, Michael Convers, 52, a native of Halifax. Miss Mary Ann Perkins, daughter of Samuel Perkins, Esq. Mr. Willard Stearns, aged 32.

In Cambridgeport, Sarah Livermore, aged 28 months, daughter of Mr. Jabaz and Mrs. Sarah Fisher.

LIBERAL PREACHER—*for October.*

JUST published by *Bowles & Dearborn*, 50, Washington st. the LIBERAL PREACHER, No. 4. Vol. 2. for October. Containing a Sermon an the "*Sufficiency of the Gospel to Meet the Wants of Man*," from John iv. 13, 14. by Rev. Francis Parkman. Oct. 4.

UNITARIAN ADVOCATE.

THIS day published, by BOWLES & DEARBORN, "The Unitarian Advocate," edited by Rev. *Edmund Q. Sewall.* Vol. 2. No. 4. for Oct. 1828.

CONTENTS.

Miscellany. The Apostle Peter a Unitarian; Private Devotion; On Misapprehensions of the Language of Scripture; Jewsbury's Letters; Philip and the Ethiopian—An Extract; Harvest Hymn; Analogical Illustration; On Meekness; The Alpine Flowers; Obituary;

Intelligence. Church Liturgy.

Oct. 4. 3t.

DOCTRINE OF THE BIBLE.

JUST published by BOWLES & DEARBORN, 50 Washington-street "The Divine Unity, the Doctrine of the Bible, by an Aged Layman."

"Yea, Lord, I believe that thou art the Christ, the Son of God; who should come into the world." John xi. 27. 3t. Oct. 4.

FRESH STATIONARY.

A PRIME assortment of STATIONARY, for the Fall trade, just received. Among which may be found the following articles in great variety.

—VIZ.—

English, American and Russia Quills—Letter, Note and Notarial Wafers—Red, Black and Green Sealing Wax—Silver Pens—Water Colors—Pink Saucers—Toy Paints in Boxes from 50 cents to 4,50, dozen—India Ink—India Rubber—Ink—Ink Powder—Blacking—Blacking Powder—Leather Preservative—Black Sand—Black and Red Pencils—Crayons—Camels Hair Pencils—Gold Tips—Gold, Silver and Brass Leaf—Bronze, &c. &c. Rodgers's, Penknives and Razors—Straps—real old Windsor Soap—Tooth, Cloth, and Shaving Brushes—Court Plaster—Indelible Ink—Manifold's Writing Apparatus—Portable Desks—Ink Stands—Pocket and Fine Combs—Visiting Cards, &c.

SCHOOL BOOKS,

of all kinds in use—Miscellaneous Books obtained, when not on hand, at custom rates.

ACCOUNT BOOKS,

of every description on hand—also made to order in the best style and of first materials, at short notice.

Paper, Writing and Letter—Colored and Wrapping Papers of all kinds, qualities and sizes.

☞ The above is offered wholesale and retail, on the most accommodating terms, and at reduced prices for cash, at 96 and 98, State-street, sign of the Large Leger, by J. MARSH. Oct. 4.

NEW INTELLIGENCE OFFICE.

THOMPSON BAXTER informs his friends and the public that in addition to his Commission Business, he has opened an Intelligence Office, at No. 190, Washington-street, directly opposite the Marlboro' Hotel, and intends that it shall be so kept as to merit patronage. All Domestics, and Regular Nurses who are in want of employment and can obtain recommendation from their last places, will please call at the above Office and have their names registered. Also those who have Houses and Stores to Let and wish to have them recorded will please call as above,

Oct. 4. 8tis.

POETRY.

From the Christian Teacher's Manual.

SECRET WORSHIP.

Wouldst thou in thy lonely hour
Praises to th' Eternal pour?
I will teach thy soul to be
Temple, hymn, and harmony.

Sweeter songs than poets sing
Thou shalt for thy offering bring—
The unutter'd hymn that dwells
In devotion's deepest cells.

Know that music's holiest strain
Loves to linger, loves to reign
In that calm of quiet thought,
Which the passions trouble not.

And that living temple, where
Peace and hope, and silence are,
Is the sacred citadel
Where the Father loves to dwell.

Wouldst thou in thy lonely hour
Praises to the Eternal pour?
Thus thy soul may learn to be
Temple, hymn, and harmony.

MISCELLANY.

We have been permitted to make some extracts from a pamphlet, printed, but not published, containing an address delivered at the funeral of the Hon. George Partridge, of Duxbury, (Mass.) July 9, 1828, and a sermon preached on the next Sabbath, by Rev. Benjamin Kent. Mr. Partridge died at the age of 88, and had been familiar with the scenes of our National infancy. He left valuable legacies to the church and town to which he belonged, and to the Theological School at Cambridge. We have selected a passage from the address, in which the eulogist has happily introduced the description which his venerable friend was accustomed to give of two of the most interesting events connected with our Revolution. It is wonderfully vivid.

We need only revert for a moment to the time which has been briefly noticed, when he joined with others in secret conclave at Salem, to determine upon the course to be adopted before the Revolution commenced. Of this scene I shall speak, as nearly as I may remember, in his own words; and would that I could catch the eloquence of his manner—a manner that has ever thrilled the stranger, and will be remembered by us, should we live to his own great age!

"Gen. Gage"—I almost hear him say—"Gen. Gage had come over with his troops and proclamations to frighten us rebels into submission! We soon had his mandate, dissolving the Court and directing us to meet at Salem, in order, as he said, to 'remove us from the baneful influences—*the baneful influences*—of Boston!' So we met there. And in a short time one began to ask another, 'What can we do? The worst *must* come to the worst!' Why, we will first have a caucus, *and see what can be done.* Then, when we met a member in whose eye we saw one *true to the cause*, we touched him on the shoulder—'Be silent—meet with us to night—at such an hour—in such a place—*and bring your man.*' All were prompt to the hour. The meeting was full. And after calling to order, and stating the object of the meeting, the *great question* was put—'Shall we submit to Great Britain and make the best terms in our power, or shall we resist her encroachment to the point of the sword?' There was a pause. We looked at each other! And then the unanimous answer was given—'We *will* resist her encroachments to the point of the sword!' Now came the question—'What shall be done?—what shall be done! The gulph is passed!' 'We will have a Congress at Concord. We will send letters to all the colonies, and urge them to send delegates, to meet at Philadelphia. We will have committees of safety. We will take care of our arms. We will go to our homes and wake every one that sleeps' "——They *did* resist to the point of the sword. They *did* summon a Congress. They *did* rouse every one that slept. And God blessed their "heroic, manly virtue," and gave both them and us, as its fruit, "that fair, that amiable inheritance, Liberty, civil and sacred!" For, I hear as it were again the same voice; less deep and solemn, indeed, but no less thrilling—

"In '83, news came to us at Annapolis, that there was peace—*that there was peace!* We were all amazed—delighted! It went like lightning through the hall, and through our hearts! It was shouted in the streets—it was thundered from the cannon. There was a rushing—a congratulating—a rejoicing on every side! And then, bye and bye, came WASHINGTON—WASHINGTON—to resign his commission. We determined it should be done in public audience. At an appointed hour the members were all in their seats; the gallery and floor were filled—and, after coming in, WASHINGTON approached the table and said—'Having discharged, according to my best ability, the high trust committed to me, I resign my commission into the hands of those from whom I received it.' Yes,—yes—and that was a bright day! It was my happy day! We had trembled—we had struggled—we had fought—we had bled—and yet, at last, obtained *all* that we asked, and *more* than we asked. So we had our time, and it ended." It ended!—nobly, gloriously ended—and who, oh, *who* will doubt, that *this* was such a patriot as would have honored any age?

In the sermon the character of a patriot—such a patriot as in the time of need, was, and we trust is still to be found in every hamlet of New-England—is drawn with a skill, which shows that the author was indebted more to memory than to fancy for the features. We copy the whole paragraph, though long, for the valuable instruction it conveys to every citizen.

In his public capacity, that is, as a citizen, a member of society, I suppose also that he is equally conscientious, faithful, blameless. That he does not live *within* himself, and *for* himself *alone*, but takes a vital interest in whatever may be interesting to the body politic of which he is an atom; is ready to promote in all reasonable ways and by all honorable means, the *general* welfare, which bears along his own welfare in its mass. In this sense, *every* man should consider himself a *public* man, one that lays hold, with others of the great chain which raises or brings down the prosperity, virtue and glory of the world; or, at least, of the commonwealth in which he resides. If an individual be even eminently industrious, pious or devout in his own cloister, but indifferent to the piety and happiness that may exist without it, his piety is, at best, *self*-righteousness. He is neither the man we want in times of moral corruption or civil danger; nor capable of those liberal and expanded views, which give goodness and ability much of their value. The truly righteous man will always act upon the presumption, that he is, to a certain extent, accountable for the character and condition of others, as well as for his own; that he has means of effecting good, the fruits of which will come to *him* only in the form of that elevated moral influence which attends all benevolent efforts to do good; and that his talents were as directly intended to exert a favorable influence on other beings, as the music and light and sublimity of nature were designed to charm and refresh his own senses. He will not, therefore, be wholly or even chiefly absorbed by his own speculations and interests, but will ask what effects his rules of conduct would have, if generally adopted; what the condition of society would be, if his example were in all points strictly followed; and whither his maxims and habits would lead, if universally prevalent. He will not dread iniquity more, because it must at last find him out, and fix its nettling, poisened fangs upon the heartstrings of his own fame and peace, than because it will act upon other minds, and be urged as an excuse for other monsters, to leave the way of rectitude, "renounce God, and die." He will be disposed to forward enterprises that may be clearly advantageous to men, if the wheels put in motion do *not* bring the first, or even any profits directly into his own treasury, and share cheerfully all burdens proportionate to his own strength. He will be ready and prompt at posts of danger and difficulty when no other can take or fill them so well; have too much patriotism to be satisfied with rejoicing that patriots are winning for him with toil and risk those privileges without which he could not endure existence, while he is himself resting in indolence; and stand, as with a flaming sword, by those rights, civil and sacred, which are worthy the temper of such a sword, and the nerve of the arm that wields it. He will [illegible] sel, to inspire courage, to hazard ease and safety, in times which call for invincible resolution and self devotedness, in order to stem a desolating torrent of popular feeling, or to bear, for the good of mankind, a mass of popular feeling, odium. He will be vigilant when the thoughtless sleep, brave when the timid cower, steady when the impetuous rush on, and firm when the weak tremble. He will endeavor to send an influence through the whole body of the community, which cannot be withdrawn without producing a throb in the bosom of every one that belongs to it. He will, in fine, join himself to those who are vigilant and determined in their support of the religious and civil institutions, which are the only towers and fortresses that offer safety in an age of moral corruption; the only refuge of human virtue and happiness, when the storm of passion is at its height; and thus be found in the world, as well as in the church, with all his Christian armor about him—ready to meet temptation when it rises in his own path, or to go out of this path for the salvation of others who have fallen into its power; and also ready to prove, that while he wears the armor, he feels the responsibleness of one, who knows the will of God, and hears within the voice that pronounces a wo upon such as *know*, but refuse or are afraid to *do* it; until his day is ended, until his conflict or work is finished.

CHURCH AND STATE.

The following article is from the Christian Advocate and Journal, a Methodist paper published in New-York.

Messrs. Editors:—I am a lover of the religion of our Lord Jesus Christ, and in subordination to my affection for his cause I am a friend of the institutions of our civil government. Whatever has a tendency to promote the prosperity of the one, or to perpetuate the blessings of the other, has my best wishes for its success as decidedly as every thing of a contrary nature has my reprehension. Although I have an unyielding opinion that our true prosperity as a nation depends upon our righteousness as a people, yet I cannot conceive that such prosperity or righteousness can in any degree be promoted by a union of civil and religious institutions. Such union, however, is desired by some, and that an attempt will be made to effect it, is an event apprehended by many.

I was once conversing upon this subject with a minister of a certain denomination, when he stated that the ministry with which he was associated was intent on making an effort to secure the patronage of government, having their own church supported by law. As an individual he professed to be opposed to the measure, though his brethren of the presbytery were (he was sorry to believe) determined to press onward in this purpose. Since I received this information, I have frequently feared that many former operations have been carrid on, (though under other appearances,) and still fear that many at present are conducted, where this is the ulterior object. Recent circumstances have strengthened these apprehensions, one or which I will now mention.

A few weeks since, I attended to hear a stranger, who, I had understood, was to preach in the third Presbyterian church of this town. As the advocate of a certain "Education Society," he addressed us from the prophecy of Amos, viii. 11. "Behold, the days come, saith the Lord God, that I will send a famine in the land: not a famine of bread, nor a thirst for water, but of hearing the words of the Lord." In this discourse he labored to show the circumstances producing such famine, and to prove that in our own country such famine had already commenced. In describing the different causes of infidelity, he asserted, with much emphasis, "*the peculiarities of our civil government, in matters of religion, were calculated to promote its decline.*" To prove the correctness of this strong position, he remarked, in effect, "Ours is the first government in which Christianity has been acknowledged, without provision being made by law for its support. Here every man is left to his own choice, either to support religion or not.—It is but an experiment, and the result is very problematical."

In endeavoring to prove that such famine "of hearing the words of the Lord" was already spreading its ravages through our country, he stated, "I have, myself, preached in one of the cities of these United States, which city has a population of 50,000 people, and I understood that a Protestant sermon had not been previously preached there in 6 months." As the object of the sermon was to augment the funds of the education society, every *region* must be represented as feeling the *desolating* effects of this *famine*. Therefore the speaker did not descend to particulars, lest it might have appeared that this city was New-Orleans, which, during the season of sickness, is generally forsaken by most of those who are not accustomed to the cilmate. Those who continue, being natives of that region, are mostly Catholics. And as some missionaries are in haste to depart when danger approaches, and slow to return when that danger ceases, this might account for the six months' absence of Protestant (or Presbyterian) preaching.

But the ravages of this famine were represented as being most awful in our western states. After taking a view of the great increase of the population of Ohio, and the whole extent of country west of the Allegany mountains, representing them as almost destitute of the "words of the Lord," the speaker took up his lamentation somewhat as follows: "These states, which are destined in a short time to hold an ascendency in our national councils, and which ought [illegible] the west, are growing up almost without gospel institutions, or a competent ministry. Who can predict the devastation that awaits that portion of our country, if something be not done? We do not say they will have *no* religion, nor do we say they will have *no* ministry. A religion they will have of some description or other, and a ministry they will have, which, if it will not build up, will strive to pull down the Redeemer's kingdom."

We Newark people, Messrs. Editors, who love our Lord, love also those who labor among us as his ministers, and we put much confidence in what they tell us. In listening to the description given of the horrors of this *famine in the west*, many felt inclined, like Joseph, with whom "there was corn in Egypt," to open and hire "store houses," and impart to those perishing regions. Many wondered why the Methodist ministry had never extended their field of labours beyond the Allegany mountains. But the speaker gave us population and ministers to a fraction, and if we believe him to be sincere, and speaking "the words of truth and soberness," we could not believe that a single Methodist, Episcopal, or Baptist minister could be found giving a morsel to these perishing thousands in the west. Reference was had to the famine which wrapped Jerusalem in horror, during its siege by the Romans, when bread and water failed, to show the greater horrors of this famine in our land. A few pathetic sentences in which were scattered such words as "*desolation*," "*devastation*," and *the* "*wants of perishing hundreds, yea, thousands*," fell fast on the affected hearts of those who were convinced from the discourse that the good of souls and the safely of our country demanded that some exertion should be made to penetrate with the light of the gospel that dark and extensive portion of our country which lies west of the Allegany mountains, that it might be made the New-England of the west, before it gains an ascendancy in our national legislature. The speaker continued, "Experience has demonsted that it has pleased God, in all ages of his church, to select many for the work of the ministry from the humble walks of life. There are many young men who are pious, and who are willing to enter the work; but they are too poor to qualify themselves." He then stated the objects of the society, and asked their assistance, that these poor and pious young men might be qualified and sent forth, that these poor regions might be made pious.

As I wish not to be "a forgetful hearer of the word," I am in the habit, as the minister passes through his subject, of drawing a few inferences. The following appeared to me irresistibly to result from the above discourse:

1. The speaker was dissatisfied with that feature of our national government which leaves the support of religion to the free will offerings of the people.

2. He considers the success of the church so greatly dependant upon the support of government, as to render all results very "problematical" while that support is withheld. He, as a professed friend, therefore, of the church, would desire some provision to be made, by law, for its support, and that, too, before those heathenish states of the west acquite an "ascendency in our general Congress."

3. As he has represented a section of country to be in a state of almost entire destitution, in the very bounds of which there are about 150,000 Methodist communicants, with about 500 ministers, besides Episcopalians and Baptists, he must either not conceive these denominations to be Christians, or by not mentioning them, make the people he addresses believe that the country is in a more destitute state than it really is.

4. So long as the "gifts of God" are not to be "bought with money," these unjust measures to gain such money cannot receive the sanction of Heaven; and while this individual would push with the power of government the victories of the cross, let us pursue "a more excellent way," following Him who says, "My kingdom is not of this world." Rejoicing that we are of a church the destinies of which are not "*problematical*," let our glory by the cross, our walls the salvation of God, and our gates the praise of the Lord uttered by those who, through God's great blessing upon our labors, have been taught to seek for "the honour that comes from God."

MELANCTHON.

Newark, N. J., Aug. 22, 1828.

The name of the writer of the above is with the editors.

DR. MAYHEW'S EULOGIUM ON LIBERTY.

The following eloquent eulogium on Liberty we extract from Dr. MAYHEW'S Thanksgiving Discourse on the Repeal of the Stamp Act, preached May 23, 1766. The title of the discourse is "*The Snare Broken*," and the text is in Psalms cxxiv. 7, 8. "*Our soul is escaped from the snare of the fowlers; the snare is broken, and we are escaped Our help is in the name of the Lord, who made heaven and earth.*"

Having been initiated, in youth, in the doctrines of civil liberty, as they were taught by such men as Plato, Demosthenes, Cicero and other renowned persons among the ancients; and such as Sidney and Milton, Locke and Hoadley, among the moderns; I liked them; they seemed rational. Having, earlier still, learnt from the holy scriptures, that wise brave and virtuous men were always friends to liberty; that God gave the Israelites a king [or absolute monarch] in his anger, because they had not sense and virtue enough to like a free coming; that the son of God came down from heaven, to make us "free indeed;" and that "where the spirit of the Lord is, there is liberty;" this made me conclude that freedom was a great blessing. Having also from my childhood up, by the kind providence of my God, and the tender care of a good parent now at rest with Him, been educated to the love of liberty, though not of licentiousness; which chaste and virtuous passion was still increased in me, as I advanced towards, and into, manhood; I would not, I cannot now, though past middle age, relinquish the fair object of my youthful affections, LIBERTY; whose charms, instead of decaying with time in my eyes, have daily captivated me more and more. I was, accordingly, penetrated with the most sensible grief, when about the first of November last, that day of darkness, a day hardly to be numbered with the other days of the year, SHE seemed about to take her final departure from America, and to leave that ugly Hag *Slavery*, the deformed child of Satan, in her room. I am now filled with a proportionable degreee of joy in God, on occasion of HER speedy return, with new smiles on her face, with augmented beauty and splendor.—Once more then, hail! celestial maid, the daughter of God, and, excepting his Son, the first-born of heaven! Welcome to these shores again; welcome to every expanding heart! Long mayest thou reside among us, the delight of the wise, good and brave; the protectress of innocence from wrongs and oppression, the patroness of learning, arts, eloquence, virtue, rational loyalty, religion! And if any miserable people on the continent or isles of Europe, after being weakened by luxury, debauchery, venality, intestine quarrels, or other vices, should, in the rude collisions, or now uncertain revolutions of kingdoms, be driven, in their extremity, to seek a safe retreat from slavery in some far distant climate; let them find, O let them find one in America under thy brooding, sacred wings; where *our* oppressed fathers once found it, and we now enjoy it, by the favor of Him, whose service is the most glorious freedom! Never, O never may He permit thee to forsake us, for our unworthiness to enjoy thy enlivening presence! By His high permission, attend us through life and death to the regions of the blessed, thy original abode, there to enjoy forever the "glorious liberty of the sons of God!"

MANNERS IN VENICE.

Simond, describing the manner in which the Venetians contrive to get through the day, gives a picture which the devotees of idleness, elsewhere, will read with envy:

"The life of those who do not work for their bread is, according to their own account, as follows: They get up at eleven or twelve o'clock, pay some visits or walk about till three, they then dine, sleep for an hour in the hot weather, dress and go to the cafe or casino till nine, then to the opera, which is another casino then to the cafe, where they sit till day break during the Summer. No one reads. The nobles live in a corner of their palace, dine at a restaruateur's at two francs a head, or even at sixteen French sous. There is a library little frequented, and many reading rooms full of bad novels. Music is the only talent cultivated (and even that very little) by the women; it is the only intellectual pleasure of which they seem susceptible. There is not enough of mental vigor for any political feelings but sensuality and gambling. And thus the new masters of Venice have little to fear."

There is something of novelty and originality in all this author's sketches, often as the same subjects have been touched by others. We may add the following short specimen:

"The cafes (of which there are 375 round the square of St. Mark) were full of beau-monde of both sexes, very quietly seated round their little tables, and taking ices: for though the Italians, and especially the Venetians, are reckoned very lively, this vivacity, unlike the French, does not show itself outside. These cafes, full as they were already, would be much more so, we were told, after the opera, every one making a point of going there to finish the '*far niente*' before going to bed, which in Summer no one does before day-break. The different classes are not mixed; there are cafes for the nobility, for the Jews, for the Turks, for the merchants, for the musicians, for the *ritirate*, or ladies on the retired list, who have quitted the world; and for the *fringantes* who enjoy it still. Most persons have private apartments called Gasini. And it is said, that nearly 40,00 persons pass their evenings thus in the square of St. Mark's alone, and an equal number in other cafes in different parts of the town."

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Aug. 23, 1828

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